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AN EX-MILLIONAIRE ELECTRICAL WORKER,

—OR—

....LIVING OVER-TIME....

BY

ROBERT G. WRIGHT
(OLD CRIP.)

AUTHOR OF A PORTABLE CLIMAX, ETC

MEMBER OF

I. B. E. W. OF A.

PRICE, 25 CENTS.

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BY

ROBERT G. WRIGHT.

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To the members of the International Brotherhood, Electrical Workers of America, many of whom have so nobly assisted me in numerous ways since I was stricken down by the heavy hand of misfortune, this little volume is specially dedicated by

THE AUTHOR.

PREFACE.

In this day of progressive books, where the reading public are so diligently seeking the truth, to offer this little booklet, would seem to demand an apology from the one offering it. Therefore I humbly make the apology for this volume, and in connection with the apology and in justice to myself, I desire to call the readers attention to the fact that even in composing a small Booklet like this, I can only accomplish the work with great difficulty, for the reason that my physical strength is so limited, being an invalid without the use of hands, spine or limbs, and suffering continually with excruciating pain, I shall hope that the proper allowance will be made by those who read this brief work. That every one who shall read these brief pages will derive some benefit therefrom and that they shall each retain their health and vigor and be free from the chains of affliction and sorrow is the sincere wish of the writer.

BEFORE THE INJURY.

The only available photo taken in 1892, weight 178 pounds. At the time the above photo was made was engaged in athletic exercises and making a Specialty of Heavy Weight Lifting.

AFTER THE INJURY.

Injury occurred in November 1895. In this photo, taken August 19, 1900, the body is held erect by braces reaching up to point of shoulders, not shown in cut.

ERRATA.

Page 11, in fifteenth line from top, the word "hipnotic" should be "hypnotic."

Page 19, tenth line from bottom, "to" should be inserted between "degree" and "our."

Page 26, seventh line from bottom, the word "smoothe" shonld be "soothe."

Page 27, eighth line from top, should read "the "author" instead of an "author."

Page 33, third line from top, the word "the" should be inserted between "after" and "truth."

Page 33, seventh line from the bottom, the word "the" should precede "wolf."

Page 34, second line from top, the word "propenquity" should read "propinquity."

Page 34, fifth line from bottom, the word "prognostiate" should read "prognosticate," and in the thirteenth line from bottom the word "the" precedes "man." Tenth line from bottom first word should read "brother." Eighth line from bottom second word should read "scarcely." Seventh line from bottom the word "and" should precede "desstruction." Sixth line from bottom the word "surrounding" should read "surround."

Page 42, eighth line from bottom the word "sedertary" should read "sedentary."

Page 45, third line from top the word "etiquity" should read "exiguity."

CHAPTER I.

"Where There Is a Will There Is a Way."

That there is an undying truth embodied in the above adage, and that the altruistic potency of this truth is unlimited, and that any limitations placed upon this truth is an error that must necessarily exist until the one so erring can attain a full understanding of the universal law underlying this great truth, is one of the few questions with which I shall hope to entertain the reader of these brief pages.

Having drank at the fountain of existence for a period of more than thirty years, and in that length of time having sipped the crystal drops of Health, Plenty, Ecstasy and Joy, and likewise sipped the stagnant drops of Affliction, Poverty Sorrow and Discontent, perhaps, then, it will not be venturing outside the bounds of probability to suppose that in relating a few reminiscences of my past life, together with a few from the lives and history of others, that I may be enabled to more clearly point out to the reader a line of substantial evidence in support of the premise at the beginning of this chapter. If we accept as true the statement, or assumption, that a man's

belief on a subject is the strongest influence that can be thrown around him, then it would follow that it is just as important a matter to know that a thing is false as it would be to know that a thing is true. Perhaps not a few of those that will read this little booklet are aware of the fact that I am, and have been for the past five years, an invalid, as the result of a fall which injured my spinal column in the upper-dorsal region, to the extent that total paralysis ensued from the point of injury downward to the extremities of the body. If the reader will glance at the engravings in the front of this booklet, he can at once perceive the deep abyss which separates fortune from misfortune, observed from a physical point of view.

Now, from a material or purely physical standpoint, the picture would seem to present to the robust, healthy observer who has never tasted the dregs of affliction and poverty, who has ever been able to rise with the morning and go forth happily and joyfully to his every-day labor, to him, I dare say, the picture on the one side would scarcely more than remind him that the person portrayed presented nothing more than an amateur gymnast

or something of the kind. And from the other side of the picture he would, perhaps, observe that the gymnast was in rather poor health. But to the afflicted mortal this picture would truly present on the one hand a multi-millionaire possessing everythig that heart could desire, every luxury that wealth could command, a man of wealth who could conceive of no material desire that his storehouse of resources could not easily and immediately satisfy. And on the other hand it would present to him the poorest pauper in all the land, a ghastly evidence of the deepest misfortune; a king stripped and robbed of his crown, dethroned and cast aside; a soldier disarmed and relegated to the prison of the enemy to revel in a multiplicity of tortures, perhaps there to die and be forgotten; he would liken this side of the picture to the motherless waif, cast out upon the great ocean of misery and want, to be cast about by every puff of wind, to be driven by the ugly storm of human selfishness, to lift its innocent eyes from the gutter of poverty in a vain attempt to arrest a ghost of a smile from the passers-by, and perhaps to finally perish because it knew not to whom it could turn for succor. But then this is

the afflicted observer's view from a material point only. If only he can be brought to a realization of the omniscient life and there seek to understand the universal law in which the spirit life is submerged, then we will have stripped the second side of the picture of its presupposed horror, transforming it into a plain chart from which we can hope to build up another strong man with all of his former wealth, and then the afflicted observer can better understand the incalculable value of the adage, "Where there is a will there is a way." and we can better understand the undying words of Christ when he said, "To him that believeth, all things are possible." If when a man is overtaken by the storm of affliction he could then and there perceive the well-known maxim that, "In course of life's pathway, successful progress is not attained by never falling, but in rising every time we fall," then material misfortune will have lost its volume of bitterness and man would no longer be a "creature of circumstances," but would have "builded his house upon a rock," and instead of looking downward and backwad and gradually sinking into a deep chasm of ingratitude and oblivion

and wandering in the dark forest of discontent, he would lift his tearful eyes upward and look out into the immeasurable sea of possibility before him. I cannot conceive of any greater vital weakness or barrier to the universal progress of mankind than the time-worn "I can't" in man. There is not a day in a lifetime that we cannot hear some one say, "I can't." It has been my experience that every time I would stand aloof and say "I can't" just that sure would I exclude even the shadow of a possibility of "I can," for if a man is controlled by his belief on a subject and he believed he could not do a thing, to the extent that he would not even try, and he refused to, because he did not believe he could do the thing, then it would seem to prove the assumption that a man's belief is the strongest influence that can be thrown around him. From this, then, we may conclude that if a man would succeed he should assume everything to be true until he could, by actual trial, prove it to be the contrary. For, to believe in something that is really false is to do one's self a great injustice. Suppose, dear reader, that you should become very suddenly disabled physically, as in my case,

and your friends would begin to pity you and say, "Poor fellow," "he's going to die," "his days of usefulness are over," "I'm awful sorry," etc., do you know that while your friends mean well they are unconsciously your enemies? They are surrounding you with an atmosphere of "I can't," which, if accepted by you, will lead to unbelief in any chance for your recovery or possible future usefulness. At this point I desire to inform the reader that I am a staunch believer in the universal law of suggestion; that is, I believe that the subjective mind of the human being is constantly amenable to suggestion sent out either by its own objective senses or the objective or subjective senses of some one else. My belief is not founded so much on what I have seen, read or heard from others, as it is upon my own experiences, a few of which we shall note further on, and I ask the reader to throw off his cloak of prejudice, superstition, luck, etc., and if you are really desirous of investigating, I shall hope to repay you for your time and trouble in reading these few chapters.

CHAPTER II.

Being aware of the the stern fact that a majority of mankind are rather prone to look at most things from a mere material point of view, and that in making some premises herein contained, I shall meet with an overwhelming volume of contradiction from a few persons who are addicted to interpreting things spiritual as being those of the material. They seem to forget that when God created man and placed him upon this earth that he did not intend that man should become a "creature of circumstances;" that is to say, that it was not and is not his will that any one man should partake of the blessings of this life any more than any other man, because he created man in his (God's) "image and likeness," and then every man being in the "likeness" of his maker would be equal to every other man, because things that are equal and alike to the same thing are equal to each other. Therefore any inequality existing between man and man must necessarily come from man's misapplication or misunderstanding of the divine law that God decreed when he made man Then he being our creator and the diviner of

all things, being the designer and ruler of the universe, then it would devolve upon man to submit to and accept the law, for if we did not accept the law as stated we would be making an open assertion that God had not acted wisely in creating one man equal to every other man. Now I believe that all men are created equal. But some one will ask, what about the idiot, that is totally void of objective reasoning power? and in reply to such a question it should be sufficient to say that all, or nearly all, of the leading scientists of nearly every country. for ages, have proved beyond the shadow of a doubt that such cases as that of the idiot were, in every instance, traceable to a breach of the law of nature by either the parents or some of the ancestry of the idiotic child. And if any further evidence was required, then, I would point my inquiring friend to that passage in the first chapter of Genesis, twenty-sixth and and twenty-seventh verses, "And God said, let us make man in our image and after our likeness," and again in the next verse, "So God created man in his own image, in the image of God created he him," etc Therefore any inequality between men at birth most certainly is the

work of man and not of an all-wise Creator, as is believed by so many people at this day and time. The case of the idiot, however, is one of mental defect only, while cases of physical deformity of every description would represent more materially the defects of the physical. Now again some one will say, "Yes, all men are born equal, but all men do not remain equal." This is true in a material sense, but not so in the spiritual sense, because while there are probably no two men exactly alike materially, on the other hand from the spiritual sense all men are necessarily alike and equal, coming, as they do, from the same source, and existing by virtue of the universal law of their Creator. Having satisfied ourselves that all men are created equal spiritually, let us proceed farther into the possible attainments of every man I believe that the human mind is dual in its nature; that is to say, man has, or appears to have, two minds, each endowed with separate attributes and powers. One character of the mind is known as the objective senses; viz., the senses of sight, hearing, smelling, feeling and tasting, and the other character is known as the subjective mind, or soul, and is con-

stantly amenable to the power of suggestion The idea that man possesses a dual mind is by no means new. In fact, philosophers of all ages have recognized the truth of the proposition. The early Christian fathers proclaimed it also, as is shown by the writings of several different writers. T. J. Hudson in his "Law of Psychic Phenomena" says, "The objective mind takes cognizance of the objective world. Its media of observation are the five physical senses. It is the outgrowth of man's physical necessities. It is his guide in his struggle with his material environment. Its highest function is that of reasoning. The subjective mind takes cognizance of its environment independent of the physical senses. It perceives by intuition. It is the seat of emotion and the storehouse of memory. It performs it highest functions when the objective senses are in complete abeyance." Therefore we can very readily understand why some people can exert such a marked influence over others. For instance the hypnotist will secure an agreement with some person who is passive (some one who can readily concentrate his will power on one subject to the exclusion of all others), in which the

subject agrees to be put to sleep by the hypnotist, and the consequence is that the operator suggests to the subject that he is getting sleepy, etc., and the moment the subject can believe he is going to sleep he will go into a state of somnambulism, and while in that state his subjective mind, or spiritual entity, will accept any suggestion offered by the operator, provided it is not one that would jeopardize or endanger the life or honor of the subject, in which case the subject will always awake, thereby disproving the theory advanced by some people that a man could be made to commit a crime while in the hipnotic state, except in cases where the subject's character is such that he would commit the crime of his own volition in the waking state. By this time the reader may have concluded that I have digressed from the subject at issue and taken up the subject of hypnotism. But while I will concede that it may seem to be digression, I do not lose sight of the fact that in the beginning of this little work I predicated, or premised, that "Where there is a will there is a way," and in my search for evidence for proof I cannot consistently be any respecter of routes, only in so far as they will lead to the

truth, and I will therefore just request the reader to assume the things I say to be true until the truth or falsity of them are successfully established, because I know that the truth is the truth, regardless of who tells it. It would, indeed, be a very imprudent investigator who would refuse to accept a truth because the person who imparted it had not yet, in the eyes of the investigator, established a reputation for veracity. It is a fact that some men are progressing, while others are continually failing. It is a fact that some men wield a powerful ininfluence with the affairs of government as well as in minor affairs, while others seem to have very little influence with anything or anybody. Now, there certainly is a cause for these consequences, and let us seek diligently until we have found the whole truth.

CHAPTER III.

From a physical point, I was a millionaire for a period of twenty-six years. That I was unconscious of my almost unlimited aggregation of physical resources, is only too true, and is further evidenced by the fact that I was not altogether unlke the rest of the human race; viz., addicted to grumbling, continually complaining to myself, as well as to others, of seemingly burdensome affairs, attributing them to bad luck, chance, etc., and in a good many instances attributing the cause to the wrath of God, ignorantly concluding that he had become very indignant at some of my short-comings and was retaliating by visiting his wrath upon me, when, in fact (as I can now fully understand), these seemingly burdensome affairs (but in reality only trivial ones), were not attributable to luck, chance, or the wrath of God, either; that is, in the sense that I had so ignorantly supposed. But, on the contrary, I had either consciously or unconsciously violated the universal divine law of nature which God decreed in the beginning. Therefore, the very fact that the law had been violated

would, of necessity, bring some degree of punishment. Here some one will say, "You have the cart before the horse. You have asserted that you have violated the law, but you have not proved or stated in what way, or the particular part of the law in question that had been violated." Without making any retrospective researches into the past for some particular instances with which to prove that the law had been violated in any particular part, or way, as stated above, it should be sufficient to quote from Job, thirty-fourth chapter, eleventh and twelfth verses, which says, "For the work of a man shall he render unto him, and cause every man to find, according to his ways." "Yea, surely God will not do wickedly, neither will the Almighty pervert judgment." From these passages it would seem to prove that if God caused these seeming misfortunes to be visited upon us, that instead of being wrath, in the sense that we generally accept that term, it is his love and wisdom istead. Because "He doeth all things wisely," and "God will not do wickedly," therefore the violation of the law would seem to me to be in man's unbelief in God's wisdom in the

matter, accusing his Creator of wrong doing, when he plainly says he can do no wrong. There is not an instance of suffering in my past life that I cannot now realize was caused either by a breach of the laws of nature or in unconsciously complying with the law of suggestion; that is, by predicting disaster and makidg it inevitable, as did Job of old, when he said, "For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me." (Job iii. 25.) If you will observe the person who is continually courting or fearing disaster, they are the ones that are most generally experiencing it. A great many people have suggested to me that God caused me to fall a distance of some fifty feet, and thereby left me a a helpless cripple, for the purpose of causing me to live a more Christian life. This may or may not be true. But having given a great deal of thought to this particular part of my case, and having given it some consideration from several points of view, it has occurred to me that to admit or conclude that he did this for the purpose above stated, then he has done me a special favor that he has not granted to others who have re-

tained their health and vigor all through a lifetime, lived very wicked lives and at last died unsaved, because God had neglected to transform them into helpless invalids. To conclude that God would grant you or me or anyone else any special providence or favor for the purpose above noted, would be unscriptural, becrause he has plainly said in Colossians iii. 25, "But he that doeth wrong shall receive tort the wrong which he hath done, and there is no respect of persons." And again in Romans ii. 11, "For there is no respect of persons with God." Therefore, I do not now believe that he would visit misfortune on myself or anyone else for the purpose of causing us to forsake our wickedness, because, if my understanding of God's plan of salvation is not radically wrong, it devolves upon every man to "work out his own salvation;" that is, the law has been set before us with the conditions plainly set forth, that, "Except ye repent ye cannot enter into the kingdom," etc. In fact, conditions of the law, or plan of man's salvation, are so plain and uniform that there could be no valid excuse for misinterpretation of it. For God to intercede in

my behalf, as indicated in the above paragraphs' would be granting to me special providences, which would be a plain contradiction of what Paul meant, or at least what he said, "Work out your own salvation with fear and trembling." (Philippians ii, 12.) In fact, there is no reason for supposing that there would be any divine interception in any case, for the law has been given to man with seemingly adequate emphasis upon the subject to leave no doubt in the minds of "men seeking for the truth," as to whether it was intended for man to accept the "plan of salvation" of his own volition, or whether God was to provide some special means for the salvation of some souls. In my opinion ignorance, and especially ignorance of the divine law governing man, is today, and has ever been, the greatest barrier to human progress and civilization. It has caused more disaster, suffering, poverty and grief than all the wars and pestilences through all the ages. Ignorance makes millionaires, likewise by the same virtue it makes paupers. It causes misappropriation and misapplication of proper economics in the affairs of government. It is the media through which one man

comes to believe he is better, and therefore possesses more transcendent power than others of his fellow men. It is ignorance that causes oppression, depredation and poverty to be visited on one class of people at the caprice of another class. Ignorance is the cause of any material inequality existing between man and man. In short, if we will make a fair and unprejuced retrospection into our past lives, there is not a "mother's son" of us that will not (if he is conscientious) quickly confess that all his past ills and failures were either directly or indirectly attributable to his ignorance in one way or another. However, I have noted one particular trait among most people (and in myself as well as others) who are inclned to confess their "lack of knowledge in the past (and present as well); that as a rule they are decidedly more ready to confess their ignorance in material things than they are to confess their ignorance of spiritual things. For instance, ask some irreligious, uneducated man why he has no education, and he will invariably enter into an explanation at once, saying, "that he did not or would not go to school, refused to study," etc., in fact admitting

that he had "wasted many opportunities," that he could now see clearly wherein his ignorance of the staple value and benefits arising from education was the prime cause of his refusing or neglecting the golden opportunities. In fact it is not often that we encounter people, especially those who are advanced in years, who will not unhesitatingly confess that they would "give millions" if they could only retrace their footsteps "just a few years;" if they could only "start life's journey over again" they would live such a different life; they would have wealth, health, character, and in fact everything. Thus we can see, when we thus reflect, that our hardships, our losses, our diseases, and the multitude of "evils that doth beset us" are, in every instance, attributable in *some degree* our ignorance in such cases. Now if we ask the same irreligious man why he is not a Christian, and the greater portion of his explanation will be an attempt to excuse himself in some way, and to try to shift the blame onto the shoulders of someone else, and in some cases will go so far as to assert that "a man will live till he dies, anyway," and that "I am as good

as Jones," or someone else, admitting his ignorance of material things, and assuming to be omniscient concerning the spiritual. If we could only be brought "face to face" with ourselves as we really exist and perceive the latent spiritual as well as the material possibilities that are occult within us, then we could begin to more fully appreciate what Christ said in the parable of the mustard seed. (Matthew xiii. 31-32).

CHAPTER IV.

Some apparently inactive men make a grand success, while others, that appear to be unusuallay energetic, are continually making decided failures. Some people we meet are always happy and just beaming with smiles, while others are the very pictures of desolation, discontent and sorrow. Now I believe there is a cause for every effect. And if a man is very successful, there is a cause for it; if he is continually failing, there is a cause for it. If we have some friend or acquaintance that is always overflowing with kind words, smiles and agreeableness, there is a cause for it, and, if on the contrary, we have ocquaintances who are continually clothed with an atmosphere of unhappiness, unkindness and unwillingness, there is a cause for it. There is, perhaps, no better teacher or instructor on this subject of "cause and effect" than our experiences of the past, together with some interpositions of history. I know of no stronger influence that can be brought to bear on the mind of man than those resulting from actual experience. Because if a thing is tested by experience, then we are able and willing

to bear testimony as to the truth or falsity of the results. It has been said that "determination (will power) is the greatest weapon that man can wield," and I believe it is true, for I have had the pleasure of testing it with the fire of experience. When I fell and was crippled, the first thing that entered my mind was, the idea that the injury was fatal, and I seemed to realize at once that I was dying. I saw the Angel of Death standing near me, as if impatient to bear me away. Being perfectly conscious (strange to say), I realized all that was happening. The blood was gushing from nostrils and mouth, it was fast dawning on me that the things which I saw were not imaginary; I was face to face with a stern reality: I could feel myself being borne away and could hear the roaring torrent; I was "nearing the river:" the voices of those around me seemed to die away in the distance, things which had only seemed to be were fast becoming real; something was going to happen, and to tell that I realized it fully would be putting it mildly, indeed. At this point it began to dawn on me that I could not afford to die, that I was not prepared, and that I must free myself. I thought of, "Where

there is a will, there is a way," and determined to put it to the test. Then and there the determination was made, and immediately the picture of death began to recede, the crisis was over, the pall of death had been lifted and the tiny rays of hope began to shine through my darkened temple, and it is my greatest pleasure to say to you, dear reader, that the sun of hope is still rising higher and higher into the deep blue sky of expectation. And while I am yet a helpless invalid, and sometimes the sky is darkened for a moment with clouds of impatience, I am so glad that the beautiful sunshine of hope is becoming more and more radiant as the days and weeks come and go, and all because I know that "Where there is a will, there is a way.

Now, some one will exclaim that "I only imagined that I was dying;" that those things of which I was so cognizant were only hallucinations that were superinduced by fear or fright. But, if my memory serves me rightly, this so-called imagination was so laden with the odor of reality that I shall ever remember it as one of the decidedly real things of the past instead of the so-called imaginary ones. Someone else will say, "It was not

my will power or determination that caused me to rally," but that "God granted me SPECIAL PROVIDENCE." In this I heartily concur, with the EXCEPTION or omission, of the SPECIAL part of it.

Instead of God granting me any SPECIAL attention or providence on the above occasion, it was (in my opinion) the reverse. That is, I was granting HIM MY special attention. That is to say, that I simply complied with the LAW. My life was in jeopardy, the inevitable result was fast becoming apparent, and the moment that I placed my sub-conscious mind or soul EN RAPPORT with God, the work was done, the crisis was past, and the principal deductive conclusion from the occurrence is, that there was NO SPECIAL intercession in my behalf, but having complied with the conditions necessary in such cases, the very results followed that could not be obtained otherwise than by a full compliance with the required conditions. For God is with us always, "even unto death." And again, "And said unto him, if thou canst believe, all things are possible to him that believeth," which proves that all that was necessary for me to do was to BELIEVE in the law and thus receive

ceive the reward of my faith. God did NOT grant me any SPECIAL favor, but simply redeemed his promise, "Lo I am with thee always, even unto the end." A number of persons have asked me if I prayed during the time that I was so near death. To say that I PRAYED would be giving it very mild emphasis. I didn't do anything else BUT pray. But I did it secretly, of course. In relating my "almost miraculous" rescue from the jaws of death to a number of different people, it has brought forth a number of (to me) very odd, and not in a few instances, very impertinent questions. One minister whom I met in Indianapolis, Indiana, and to whom I was relating the cause of my affliction, said, "Are you a sinner?" and after receiving a reply in the affirmative, he informed me that "sinners could not expect PROVIDENCE so long as they were unconverted." I asked him what must a man do to be converted? and he replied, "Believe in the Christ, the Savior, and confess him openly before man." I asked him if a confession secretly between the sinner and his God would not do as well as before man. He replied that he had no confidence in a man who had not or did not expound

and exhort the religion of God upon the highways, in the streets and in the churches. Upon parting he bade me adieu, with a "regret" that "he could not tell me more," and "so sorry" that "I could not hope to recover and to trust the Lord," for he had "maimed me for life," and that I should be reconciled to it because "God had willed it." He did not ASK me whether I was a converted man or not. He evidently concluded that because I confessed that I was a sinner, and was not a member of any church, that I must surely be unconverted and without hope. His intentions and convictions were no doubt conscientious. But to send such a man (a man with such an ultra-opinion concerning the laws of God) out into the world to gladden the hearts of the downcast, to dry the tears of weeping mothers and orphans, to constrain the wicked men to turn and live aright, to speak encouraging words to distressed souls, and to smoothe the fevered brow of the afflicted with the tender hand of sympathy and hope, would be an expedition that the unfortuates throughout the land would probably not hail with any great degree of enthusiam. There was a cause for the man's narrow-

ness of opinion, and that it was broad IGNORANCE, will not be gain-said.

No man who is sane in mind will deny that there is hope for EVERY living man. To predicate that an unconverted living sinner, is without hope, is to make an assertion. the absurdity of which is only exceeded by the ignorance of an author. However, in the case above noted we no doubt have an exceptional one, for there are very few religiously-professing people who do not hold forth some degree of hope for their more unfortunate fellow men, and more especially do they hold forth some emblem of hope to the wayfaring sinner. I believe the spirit of God is in every man, regardless of sect, color or race, and that every man can and will have power to do good just in proportion to the degree in which he recognizes the OMNIPOTENT LAW of his CREATOR. I believe every man is born with the divine spirit within him. I believe that with the proper recognition of the God-spirit within. that every man can be the master of his circumstances. I believe that with an equal recognition of the power of God within us, there could be no one man any more powerful than another. I believe that every man will be saved from his

sins the moment that he recognizes the Christ-spirit within him. But some will say, "Could not a man recognize the inward spirit without repenting of his sins?" I say no. For belief (faith) leads to repentance, and without repentance a man could not be brought to a recognition of the God-spirit within him. Therefore, if a man believe (have faith) first, the repentance and recognition would follow.

CHAPTER V.

All men being born equal, according to the divine law of the Creator, then by virtue of this Law of Creation, every man living has an undisputable right to lay claim to his legitimate and inseparable relation to his Creator. If man does not demand his rights, and concedes that some other man is more entitled to divine relationship than himself, he is simply cheating himself out of his spiritual birthright.

I do not concede to any man any greater possibility of religious attainment than I claim for myself; I do not claim for myself any religious rights or possibilities that I do not cheerfully concede to every other man.

It has been said that man's weakness was a "first cousin to man's ignorance." But after having given the subject some study it has occured to me that the relationship is much closer than that of "first cousin." Instead of using the terms "ignorance" and "weakness," it seems to me that it would sound more appropriate to say, "ignorance senior" and "ignorance junior," because ignorance begets weakness. If it was not for our ignorance of things, we would not be weak in any-

thing. There is no valid excuse for any man to be oppressed, or weak, after he has recognized the divine law of his Creator. To recognize the law does not mean that you should merely "take it for granted" that these things are true and then sit down and wait for results. Investigate the question; decide within yourself that there is nothing within the bounds of individual attainment that you cannot successfully reach; if some man with whom you are acquainted is enjoying life more than yourself, resolve that there is no blessing to good for you, and if you enter religiously and conscientiously into the matter, armed with an unprejudiced determination to probe the depths of the mystery, your efforts will undoubtedly be crowned with success. A man's efforts MUST be religiously instituted and directed, before he can hope to obtain the reward of TRUTH. When a man has recognized the law of God, he has repented of his sins, he has forgiven and expelled from his soul (not his heart) every thought of malice or unkind feeling toward every living man. In my opinion, to forgive a man is to concede to him every possible blessing that life affords, and if we forgive a man in this manner we have

placed ourselves in a position or attitude to receive a priceless reward. Forgiveness of this kind will stand forever; it will not be annulled. We cannot expect to be happy so long as we have one iota of malicious feeling in our minds against any living person. One hour of spiritual happiness is worth more than a lifetime spent in rejoicing in the misfortune and downfall of a fellow man. Such rejoicing may seem delightful for a spell, but ultimately it will assume the distinct flavor of remorse and sorrow.

Every thought which animates from the mind is going to bear fruit, either for the good or the bad. If we live in impure thoughts , we will be impure in our lives. I believe there is only ONE way to get religion, and if my view of it is wrong, I stand ready to forsake it the moment some person or cause will point out to me the defects or impotency of its effectiveness. I am open to conviction; I am willing to adopt Watt's couplet:

"Seize upon truth, wher'er 'tis found,
Whether on Christian, or on heathen ground."

Before a man can do a thing, he must BELIEVE he can do it. Therefore, If a man is desirous of becoming religious,

the first thing to do is to believe that he can do so, and if he will believe he can, just that certain he will obtain it. As soon as he has believed, he has also repented of his sins and his soul is made happy, because he has realized the "spirit within him," he has realized that HE is SOUL and not flesh; he has found the fountain of eternal happiness. He is no longer a "weak worm," but is at once ready to demand his rights to his inheritance. He does not concede to any mortal any power that he does not claim for himself, and he will not claim any rights or power that he will not concede to all other men.

I believe, in fact I know that the work of becoming religious is a matter that can only be obtained by a DIRECT correspondence with God. It must be arranged between man and his Creator, regardless of any other person or influence, because God's laws are immutable and unchangeable, and he has made it plain and comprehensive that we must "work out our own salvation with fear and trembling." If a man tells me I am wrong about a thing, that my views are wrong, etc., it is not right, then, that I should become angered and vilify and otherwise abuse him. If I

am a seeker of the truth, an honest investigator, ever ready to search diligently after truth or falsity of a thing, I will at once (if I am not positively sure of the matter in question) institute a rigid and ardent search, and if I find that my views or methods are wrong, then it would not be fair if I did not at once confess the unvarnished truth of the results. A truly Christian man is constantly finding some good to do; he is at all times ready to lend a helping hand; he has no time to engage in ignominious disputes; he does not brand a man as an impostor because of his idiosyncrasies; he does not perch himself on a goods box and while his opportunities away, whittling and cursing It is not the Christian man that roams the streets in idleness from day to day, waiting to be knocked off his feet by a disengaged streak of "good luck," while his diligent and faithful wife is bending her frail and aching body over the wash tub in a feeble but earnest effort to fight "wolf from the door," and possibly have enough left with which to partly clothe the innocent but ragged babes. It is not the Christian man who spends his last dollar for drink and then kicks because "flour is so high." It is not the Christian man who howls ca-

lamity every time the crops fail, and prophesies our propenquity to the millennium every time he hears a clap of thunder during a pleasant summer shower. The Christian does not make a contour of half a dozen blocks to avoid a meeting with some of his creditors. He does not speak unkindly of his neighbors because they are accumulating and he is not. He does not bore his fellow men by inadvertently dogmatizing on his particular view of religon, and at the same time deny to his fellow man the right to worship according to the propensity or dictation of his own conscience. He does not continually and unhesitatingly prognostiate on the "inevitable damnation" that will be visited upon man who does not belonn to the church. He does not turn a deaf ear to an honest appeal for help, because Brtoher "So-and-so" did likewise. He does not visit the sick and afflicted, and then scarely wait to be seated before he begins to preach eternal woe, destruction and otherwise, surrounding the patient with an atmosphere of lachrymose imagnations. He does not go in debt for "fine linen," and then wear it to churches and theaters with the sole ambition of outshining some other person who is am-

ply able to afford the same gorgeous attire at ten times the price. He does not donate liberally towards the building of gorgeous church edifices and then refuse to buy a pencil from an orphan girl because "business is so dull or times so hard." He does not go to the dramshop and imbibe the ruinous drug, "treat the crowd" a time or to, and then go home "IN THE MORNING" and administer atrocious and unlawful abuse upon his neglected wife because she reminds him that she is seriously in need of a few yards of goods with which to make a cheap dress to wear while out doing the milking and while he sits by the fire and whittles and wonders why it is that "times don't get better."

Nay, indeed, the man who is doing the things indicated in the preceding paragraphs is far from a Christian. The Christian is too busy doing good to spend his time drawing pictures of the "fathomless depths of eternal death" that is sure to be meted out to the man whose style of worship does not accord with that of his own. The Christian man finds no time to whittle white-pine and denounce the government. He is not procrastinating from time to time, waiting

for the traditional "streak of good luck," and if he has studied closely the laws of the "natural" things, or very closely observed the every-day phenomena of "cause and effect," he will be too wise to believe in "luck, chance," etc. He is too industrious and ambitious to suffer his wife to "fight the wolf" with the "hum of the washboard."

He does not appropriate his money for drink at any time, regardless of the price of food. He does not anticipate calamity; he is always looking forward, not backward. He will not consciously avoid his honest and legitimate debts. He does not envy his neighbor and speak unkindly concerning him because of his neighbor's honestly-acquired accumulations. He concedes to every man the possibility of, and the potency of the law of salvation, without respect to church, creed, color or race. He has a mind of his own, and will allow his own power of reasoning to predominate (more especially in matters of vital import), instead of being so unfair as to subordinate his own mind to that of some one else. He has always a word of cheer and sunshine for the afflicted, the disconsolate and the wicked. He understands the Divine Law

of Creation, and therefore, is fully aware that fine clothes will not add anything to him, as a true citizen, a true gentleman, or as a true Christian. He does not turn a deaf ear to the sobs of the orphan or the helpless, but listens with a compassionate Soul, and the least of his contributions to such a cause is a kind word of cheer from his sympathetic soul. He surrounds his family with an air of sunshine and happiness, he does not heap atrocious hardships and abuse upon any living soul, or impose a rebuff upon the honest and righteous ambitions of any one. But is ever ready with his word of cheer, his smile of sunshine, his pleasant attitude and his helping hand, to concede to every man the same volume of Divine blessings that he, himself, enjoys.

CHAPTER VI.

Is it right, or wrong, for a man to work? This is a question that can only be successfully answered by a direct yes or no. To say that there are a great many people throughout the land who are clamoring for some legitimate excuse, that they could offer, and one that would be acceptable to the great mass of toiling millions, as proof, that it was wrong to work, would be nothing short of the truth. To engage in, or practice a course of honest labor, is either entirely right or else it is entirely wrong. There is no half-way house on the road, as we cross the broad plain that separates right from wrong. It seems to me that there could be no higher or more noble ambition within an Honest man's desire, than that of honest labor.

In Genesis, iii, 19, God told Adam that "In the sweat of thy face shalt thou eat bread!" If God had not *made* the command to Adam, there would still be no ground for a belief that it is not right and just to work. In fact there is such an unlimited amount of unimpeachable evidence available, to prove the righteousness of honest labor that it really

seems absurd to raise such a question. I cannot conceive of a more unhappy man, or a more complete failure, than the man that has no work to do. A man that can conclude that there is nothing for him to do but to sit idly and wait through a whole lifetime and wonder why it is that life is so empty and utterly void, until remorseless Time with his "aged locks" appears and beckons to him that life is o'er, such a man would indeed present the most unhappy spectacle that one can imagine.

Honest labor means a great deal more than is generally understood, and not until all mankind can righteously unite in bestowing upon honest labor that volume of universal honor, distinction and goodness, to which it is entitled, just that long will honest toil be looked upon by a band of Plutocrats, Demagogues and Hobos, as being anything but honorable and upright.

We can look about us at any moment in life and see innumerable monuments of unquestionable evidence that bear witness to the honor and virtue that is obtained through labor. Work, of course, is necessarily divided into two general classes, viz: Mental and Physical. When

we refer to "A working man" it is most frequently construed to refer to Physical exertion. Mental exertion or brain work as it is generally accepted is not apart and aside from that of Physical exertion, as it is generally but thoughtlessly construed to be by many people. There is no task of Physical labor that does not carry with it in a greater or less degree the task of mental exertion. In fact, I do not think there can exist, or at least, I do not think there is extant, a legitimate style or class of Physical exertion that requires as much force and tedious labor to accomplish as does most problems of a mental character.

The man engaged in the pursuit of agriculture finds that in order to obtain dividends from the business, he must exercise his mental man as much or more than the physical. Hence we notice that out of a number of men engaged in some particular line of business, that success does not necessarily attend the one that institutes the most laborious physical exertion, but more frequently we note the phenomenal success of the ones that have given their business the mental study and attention that is necessary to bring any vocation or business to a suc-

cessful attainment. There are several types of men whom some of us meet every day that are hostile to honest work in any form whatever. Some of them are not so much against honest labor as they are against the men or people that are doing honest labor. This element of people are most generally to be found among men of affluence, who have so far departed from the paths of Righteousness, and who have allowed their sense of reason and their respect of liberty to be usurped by an inhuman and greedy desire to accumulate great wealth, irrespective of the principles of honesty and integrity, induced principally because they have not learned the honest virtue embodied in the pursuit of labor (and perhaps they never did an honest day's labor in their lives), and induced partly by disregarding their true God, and substituting one made of gold and silver.

It goes without saying that when a man can or will consent to subordinate his living God to one that is as inorganic, impotent and void as one made of, and by, "the hands of men," and falls down and worships at its shrine, that such a man or person could not be ex-

pected to respect or recognize, in any degree or form, the honesty and virtue of honest labor. Neither is it logically reasonable to suppose that such a man would have any degree of respect for the welfare or happiness of the "toiling millions."

When people speak of or use the word, hobo, they generally refer to a class of idle men who make a practice of roaming, in an incorporeal manner, from place to place, and seemingly with no intentions or ambitions higher than that of self-imposed idleness. Now, in my opinion, there is another class of men (people) that I consider have laudably earned, and rightly deserve, the benefit arising from the right and title of "hobo," and I can cite the reader to some very substantial evidence in support of my opinion on the subject. The class of men or people to which I refer are the inactive or sederetary young and middle-aged men who are really too dilatory to make a roaming hobo. They are the men who are always fortunate, or rather unfortunate, enough to have a father or widowed mother, or at least some relative or friend, upon whom they can impose for their sustenance, and

aside from the efforts they are of necessity compelled to make to eat, etc., they seem to be inert and completely non-progressive.

They are the men (more especially young men) who, for some cause or other (lack of ambition in many cases), have some time in the past held a consultation with his magnified imaginations and concluded that "*it never was intended for me to work;*" "I was *cut out* for *this* or for *that*, etc." Instead of riveting his intentions and determination on "success at any price," he has settled himself into a state of inactivity and indolence and there remains until he dies, or if he is inclined to be "long-winded" about it, until his source of sustenance or material supplies are for some reason discontinued.

In a good many instances this is the "straw that broke the camel's back." For when his supplies are no longer forthcoming, he has either to go to work and earn his livelihood, or secure it by unfair and dishonest methods. Then comes the crisis. He has never done any work; he is a stranger in the field of labor; he has never earned his bread by the sweat of his brow; he has never

learned that any great success must be attended with, and attained through, great labor. However, he tries to secure first an easy position; next he seeks for something not so "easy," and finally succeeds in going to work at hard labor. Thereupon he discovers that he cannot fulfill the task given him by his employer. In fact, he has dissipated his strength and vitality through long-continued idleness, and while his physical dimensions and general make-up indicate muscle and strength, in reality he is weak and debilitated. After a few days' or weeks' trial, his employer discharges him. He tries repeatedly in different localities, but meets with discouragement; he can find employment, but he is unacquainted with any kind of work; he is entirely inexperienced; and after a few repetitions, followed by continued rebuffs and reprovals, he at last concludes that he must look elsewhere than in the field of labor for means of acquiring a livelihood; he decides that work (labor) is too hard. But what can he do? He is not an artisan; he has no legitimate profession, and his unscrupulous and pugnacious disposition wins him no friends.

Seeing his deplorable circumstances, he begins to despair;he is indeed now beginning to realize his etiquity; his purse is depleted, and he decides to end his troubles or, in many instances, he resorts to or undertakes to secure funds through some conspiracy or fraud, he is detected, imprisoned and convicted, and thus ends his unhappy career in dishonor, disappointment and disgrace.

There can be no doubt but that a large per cent, of the criminals and suicides of this age are persons who never learned to work. As indicated in the last few pages, they have spent their youth in loitering idleness and inactivity, because they were not required to work and hustle for a livelihood. We can and do see this type or class of persons every day They are to be found almost entirely in the cities and towns. They are to be found in every class of society. Now, while there are a multiplicity of tributary causes for the unpleasant condition of these inactive hobos, in my opinion the prime cause is their ignorance of and misconception of the honorable character of honest labor, both mental and physical. It would be very unfair (in the majority of cases) to censure

these unfortunates, for the reason that nine out of ten such cases the parents or relatives, upon whom he has been allowed to depend, are primarily to blame. They have thought that they were doing good, when, in fact, they were unconsciously and unintentionally doing harm.

These unfortunates are not to be looked upon in a despicable manner by the more fortunate people. These unfortunates were born equal to every living man. They are possessed with a will-power sufficiently strong and potent to make them just as noble and progressive as any man, if they could or would believe it, and then set to work to control their circumstances, instead of allowing their circumstances to control them.

We must not despise our fellow men because of their ignorance on a subject, for to do this would be substantial evidence of our ignorance of the law of creation. "Judge not, that ye be not judged. If we will make a tour of introspection into our own inwardness, we will find that "there are others." We must not conclude that we are better than our fellow man, We must not de-

spise or look unkindly upon a man because he works, or upon a cripple because of his misfortune.

We must appreciate that, to work is a command of God, and that the man who works is obeying that command, and can be as honorable, as righteous and intelligent as any other man, regardless of their financial or social standing.

Let us hope for the happy time when no man can or will seek to under-valne or detract in any way from the God-given honor and virtue that rightly and justly belongs to and attends honest labor, whether it be mental or physical, for if it is right to work, then it is right for ALL to work, and all should agree that, "if a man is not right, then he must be wrong."

CHAPTER VII.

What does a person need to do to become wise, or, as a great may call it, "Smart?" We often hear some one say, "There goes a smart man," or, "Such-and-such a person is surely a smart fellow." Instead of undertaking to enumerate the many factors that are assimilated in the make-up of a man's wisdom, I will assume to say that for a person to make a successful start toward gaining a knowledge of wisdom, his first step would be to convince himself that he wasn't "too old to learn." The next step would be to firmly believe that WHATEVER OTHER MEN HAVE ATTAINED IN THE WAY OF WISDOM, HE CAN ATTAIN ALSO.

The importance of these first two steps cannot be over-estimated. Because if a man has already concluded that "he has learned all," or that "he is too old to learn," and if in the second place he does not BELIEVE he can attain what other men have attained, he could not then do so, "for a man's belief on a subject is the strongest influence that can be thrown around him." Correct knowledge of a thing is truth, and truth demonstrated, either by thought power or logical action,

is wisdom. In my opinion (based upon my own experience) there are too many of us that have a wrong conception of wisdom. A great many of us would not recognize wisdom if we should "meet it in the road." Some of us think that when we have taken a course at college and have learned that "the difference between any two numbers added to their sum, equals twice the greater," or when we have read Latin sufficiently to say "ferro ignique," or when we have "mastered geometry," by discovering that "all the angles on one side of a straight line are equal to two right-angles," etc., we then think (in many instances) that we have "wisdom to burn;" we then think that we have "fought the fight;" that we are now ready to start on our mission of imparting wisdom to those who "doth not yet understand."

We have all noticed the young man who has gone away to some college and taken a "special course," upon returning home or "locating" in some town or village he proceeds forthwith to "hang out his shingle" as Doctor So-and-so, or Professor Brown, etc. Now there is no objection to be raised, so far, to the genuine intentions of the young graduate or

student because he really deserves credit for having embarked into some profession or artisanship. But the objection would be made to the results that follow in many cases.

There is probably no community, village or Hamlet in the land in which we cannot find some persons who are willing to concede that they are weak, and that "they haven't a mind strong enough to do this or that." If a man comes along wearing a long-tailed coat and "stove-pipe" hat, and is known in the community as being Doctor or Professor So-and-so, and if he is only fairly successful in his line, the people begin to look upon him as being an extraordinary; that he has been blessed with a "special endowment of mind-force;" that he possesses mental power in excess of anyone in the community.

Fathers will say in the presence of sons and daughters that "Doctor or Professor Jones is one out of a hundred; Son, if you were the possessor of such a 'fine head' as Doctor or Professor So-and-so, you could make your mark in the world," etc. The people will, in this way, influence children, who really possess an ambition to be smart, to abandon their aspi-

rations for wisdom on the conclusion that they are not bright enough to reach the goal of their day-dreams." I have often heard parents make similar remarks of, and to, their children. While it is not advisable for parents to over-estimate the mental possibilties of children, it is certainly radically wrong to under-estimate them.

Everybody looks up, as it were, to the professor or doctor, and in a great many ways contribute to his gradually-increasing stock of conceit, and ere long he begins to feel himself above the common people. He actually believes he is enjoying a "special endowment" of brains. Laboring under this delusion he loses his respect for his own associates, the very ones upon whom he depends for his emoluments. In many instances he feels so highly elated over his extraordinary abilities that he proceeds straightway to dissipate in some way or another, thereby losing HIS OWN self-respect.

We can understand, without further comment, that the cause of these results is primarily attributable to the self-imposed weakness of the people, in conceding that they were not as capable or susceptible to wise attainments as was the

young "gentleman of learning," whose so-called phenomenal abilities they had unintentionally and unconsciously used to convince themselves, as well as others, that "all men were not created equal," which is to say, that one man was born with more "mind-power" than another.

We cannot censure the young professor or mechanic for having distinguished himself from other young men by learning and practicing any profession or trade, but it is indeed very wrong for a person to believe himself better than others because he has a "handle" to his name and they have not. There are a great many young men who get a "smear" of book-learning at some village school or elsewhere, and by first one person or another they are led to believe that they are educated. They accept such suggestions as being true, and having been taught by parents or friends that as soon as they had acquired their education they would forever be exempt from work, and laboring under such a delusion they at once sever all past and present affiliations with "Work Bros. & Co.," get a new suit of clothes, dress up and proceed to the city or town where there are "easy jobs" galore.

The result (in many instances) is, that it requires many months, sometimes many years, for these unfortunate young men to discover that they are not educated; that there is yet a great volume of wisdom to be added to them; that they would have acted much wiser had they been engaged in hard labor instead of looking for something easy. It would be wrong to censure these inexperienced young men for their action. The blow of criticism could only be directed at the prime cause; viz., the influences or environments which caused them to believe that they had accomplished something which they had not. These young men possess a sufficient volume of mind-force to do all that they have imagined, and more, if they will only learn to proceed in the right direction and with a righteous determination, instead or laboring under the delusion that they have "learned it all."

The parents who teach their sons and daughters that a common-school, or even a college education carries with it an exemption from work, are certainly very unwise. No man has ever been progressive without work. The more he learns the more wisdom he acquires, the more work

is necessary in order to succeed. It is not the wise man that THINKS that he is entitled to special blessings from on high. It is not the man that says "I can't," nor is it he. that will assert a thing to be false, before having made a fair investigation of it.

It is not the wise man who will condemn a man because he is not a member of the church, neither is he wise who condemns the science of Hypnotism. Mental healing, Spiritualism, Clairvouance. Mind-reading, or any other phase of Psychic-Therapeutics, withont first having instituted an unprejudiced investigation into the truth or falsity of their existence. It is not the wise man who will unhesitatingly concede that he is weaker minded than some one else, neither is he a wise man who condemns his fellow man upon whom has fallen the heavy hand of misfortune exclaiming "What had he been a christian or a member of some church, he would not have been a victim of cruel mishaps etc."

It is not the wise man who will deny that he has an undying soul to save, when he has never emerged from the dark forests of Materialism long enough to discover the fact that he possessed a soul

Neither is he wise who will recognize a truth coming from one source, and deny the same truth coming from another source He is not a wise man who teaches his fellow man how to die, without first teaching him how to live, neither is he wise who continually promulgates the "Weak worm" theory to his constituents and others, thereby seeking to contradict the words of our Saviour, (Mark ix; 23,) "All things are possible to him that believeth," preaching eternal weakness to men and women who could everyone be master of their circumstances if only they could have some one to teach them that God has given to every man within, a soul, the proper recognition of which would add unto them all strength, happiness and all other blessings which they might religiously desire.

L. of C.

CHAPTER VIII.

In this, the closing chapter, I shall hope to direct the reader's attention to a few points of advice, which if heeded by the young people as they emerge from childhood into manhood and womanhood would save them from many knocks and bruises as they journey along the pathway of life. It has been said that advice is much more easily given, than taken, which fact is only too true, and I speak from my own past experience.

When a young man starts out in life, the first thing of vital importance that he should understand and accept as true, is the fact that all men are born equal, and if he will at all times look upon his fellow men in this light, he can be depended upon to act with honesty and fairness toward every man with whom he meets, either in circumstances of business, or the stranger upon the highways. The young man should by all means have an object in view, something to accomplish, for, in my opinion there could be no more serious mistake in making a start, than that of leaving to circumstances, "luck or chance" the work of pointing out the direction of our future journey; it would

indeed be an unwise teamster who would drop his reins, and depend upon his team to choose the direction of his journey.

When a young man has marked, or mapped out his course of travel and pursuit, when he has chosen the prize that he desires to win, he must next understand the law of "cause and effect" sufficiently well to dispel from his mind the idea of "chance, luck etc." Because to presume that things come or go by chance, is to diametrically oppose the laws of nature, which teach us that there is a cause for every effect. This delusion of chance and luck has been the ruin of thousands of people. There is no such thing as chance There must be a cause for every thing that occurs.

The young man must understand that, "Success is only attained by intense devotion to business. He must next learn that there is nothing to fear in life, if he will arm and equip himself with the instrument of righteous determination (will-power), which is the true safegaurd against failure and disaster in any form. The work of accomplishing this is not intricate, it is just simple recognition of the "Divine law of Creation" to recognize the God-spirit within you, to know that

your sub-conscious mind, or your soul is divine, and that if you will give yourself suggestions of strength, and fearlessness instead of suggestions of weakness and fear, that then you can attain anything that you may righteously desire.

There can be no greater rebuff offered to good intentions than that of fear, and lack of determination. I can now recall many instances in my past life where if I could have had the element of fear eliminated for the moment, and used instead, the element of determination and fearlessness, I could have transformed failure and remorse into success and happiness. The young man starting out in life needs more determination, and less fear. He should have more purpose and less belief in his own weakness. No man young, or old, can be "weak" if he will diligently exercise his will-power in the proper direction, by honestly believing that he can do a thing and then follow it up with an honest trial.

The practice of jumping (as we sometimes express) from one thing to another in the matter of vocation, is, in my opinion, a practice that is certainly producive of failure for the one who is careless enough to practice it. For instance, in

the short space of ten years, I changed my vocation more than a score of times, these changes were not prompted by fear or lack of determination so much as they were, by my ignorance and desire to get something "easy." I finally decided to learn the Electrical trade, (thinking it was easy too), I had not proceeded far, until I was convinced beyond the shadow of a doubt, that it was anything but "easy."

It reminded me very forcibly, that if I succeeded in mastering it to the extent of my ambition, that I would need just as much or more industry, nerve and application of Mental-power, as had been found were required in each of my previous undertakings. I found that I would need to refer back to my Algebra, Arithmetic, Geometry, etc.,—learn the Metric system, and in short, that to successfully master the profession or trade, it would require years of studious application and practice.

One branch of the Electrical trade I can truthfully say with no exceptions, is the hardest physical work that I have experienced, it is that of Line-work. When I refer to Line-work, I do not mean play-Line-work, but rather to that class of

Line work where you "don" your "Klein's" at Sun-rise and "Scale" every third "forty" for ten hours a day, when "She is eight and ten below."

I have served fifteen years on a farm, plowed, hoed, and cut cordwood, juggled a Four tine at the small end of "Nichols and Shepard," punched cows in Texas and New Mexico, slept on the prairie with the soft side of a rock for a bed, and a slicker sleeve for a pillow, worked at book-keeping, clerked in stores, drove delivery wagons, worked in machine shops, followed the show business, sold patent medicines, electri belts, and bed-bug poison, picked cotton, made railrood ties and worked in the Athletic business, run electric street cars, been in the U. S. mail service and shoveled dirt in the streets, edged brick, carried the hod, and drove mules in the mountains of Colorado, have been a drummer, juggled a coal shovel in boiler rooms, as well as the slash-bar on a locomotive on the Union Pacific, and many other things too numerous to mention, but have never found any physical exercise that sounds as much like genuine work to me as does that of linework.

One thing is certain, if a man would

succeed he must believe that he CAN, and determine that he *will.* Choose some profession or vocation with which to earn a livlihood and strive to find the truth that enters into every proposition. My advice to every man, young or old, is to "CONCEDE TO NO MAN ANY GREATER POSSIBLE RELIGIOUS ATTAINMENT THAN YOU CLAIM FOR YOURSELF, AND DO NOT STRIVE TO ATTAIN ANY RELIGIOUS POSSIBILITIES THAT YOU DO NOT CHEERFULLY CONCEDE TO EVERY OTHER LIVING MAN.

If you should have the misfortune to get crippled and in a manner "knocked out" don't get frightened or scared at anything. Some of your friends, relatives or neighbors will unthoughtfully remark that you are done for, and other remarks, that would have a very discouraging effect in most such cases, but just rely upon your will-power, don't lose sight of the fact that God is with you all the time, remember that your soul is part of God. and that even though you are a sinner and not accustomed to praying loud enough to disturb the peace and quietude of the inhabitants of the next township, that you are born equal to every other man, and that God is as much your helper as he is to any

one else.

Remember that there is a broad difference between reputation and character. For the former is what you are thought to be, while the latter is what you really are. It does not require a continual public demonstration for any man to be Christian. We can't deceive our Creator, he knows whether we are right or wrong. People may forsake you and look the other way when they pass you because you are a bit disfigured and roughly clad, they may call you a hypocrit or an atheist because you are not continually promulgating universal weakness, and everlasting destruction and death, but just hold your temper, be patient, and ebserve everything closely. Do all the good you can to everything and everybody. Under no circumstances permit a person to be more kind to you than you can be to them. Do not waste your money by buying unnecessary articles.

Give every dollar you can to help to clothe and feed innocent, ragged and impoverished women and children. Never turn a hungry man from your door, if you have a crust divide it, if you havn't then prove your generosity

by giving him a kind word- If there is anything good and righteous laying around loose get your share of it. Do not allow any man to be more of a gentleman than yourself, if you do he is getting the best of the bargain, you are allowing yourself to be cheated out of what rightly belongs to you.

Do not heed this advice because I give it, because GOOD advice is GOOD regardless of who imparts it. Now dear reader, in concluding these brief remarks, allow me to insist that you rely upon your will power for the attainment of your righteous desires, do not be afraid to trust yourself in any legitimate udertaking, what others are doing you can do, if you believe you can do a thing you can surely do it. If you will learn to exercise your will as I have indicated, herein you will begin to understand why I have been able to live OVER-TIME for a number of years, and if you should get crippled up and you were a "good union man" you could demand time-and-a-half. Because being a "union-man" you would not think of of living over-time for less than the scale called for.

Now in closing I desire to direct one special remark to electrical workers,

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whose line of work the world admits is indeed hazardous, if you fall or otherwise get injured don't give up, remember that death has no sting, do not give up to die until you hear the clods falling on top, and if you decide that you hav'nt the strength left with which to kick them off, then you may consistently entertain a proposition to GIVE UP.

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